

IV.—*Extracts from the Journal of Lieut. MARKHAM KITTOE, submitted to the Asiatic Society at the meeting of the 6th Oct. 1836.—Ruins and Pillar at Jajipur.*

[Continued from p. 56.]

*Wednesday, 30th November, 1836.*—Camp *Chutteea*. This morning's march, the distance was 14 miles, road good and no less than twenty-two bridges.

Our camp is on an open space near the *Chutteea*, no shelter, the ground so hard that it was with difficulty our tents were pitched, there being a bed of laterite a few inches below the surface; the village stands on a granite rock, the laterite adheres to and mixes with the granite in a curious manner, the strata of the rock incline at (about) an angle of 45° with the horizon (southward), the rock in such parts where the laterite (which is hard and vitrified having the appearance of brick-kiln slag) rests, is in like manner red and vitrified.

The country to the left of the road is very flat and swampy, the isolated hills alluded to yesterday, have a very strange appearance: it has often struck me as very remarkable, the abrupt manner in which all the hills met with from hence to *Rajmahal* and onwards to the *Sewalik* range, rise from the surrounding plains, in the soil of which at a distance of a few yards only, not a pebble or fragment of rock is to be found, even at very great depths\*: it would seem that the whole plains of *Hindustan* had been (previous to their present state) a vast ocean of liquid mud and quicksands which had gradually settled and dried on the receding of the waters that caused its existence.

About two miles from camp, we passed between two high hills, rising abruptly as described: they are covered with dense jungle, there was

\* The *Sewalik* range of hills east and west (in the immediate vicinity) of the *Sutlege*, rise very abruptly, from *Kidderabad* near *Rooper* to the *Jumna*, and again between that river and the *Ganges*, shingle and boulderstones are found to a very great depth. The shingle is met with at increased depths from the surface (below the common soil) in ratio as you recede from the foot of the hills towards the plains, shewing I should think, the former existence of a beach, and of the ocean having once washed the *Sewalik* range prior to the formation of the plains. During my travels along the base of the *Sewalik*, and through the *Dhoons* (valleys), of *Dhera*, *Kyarda* and *Pinjore* and to *Nahun*, *Simla*, *Mussooree*, &c. &c. in 1831, I could not help observing the peculiar manner in which the strata of shingle and boulders in some places rest, commencing at the base of the high ranges and passing under the valleys over the *Sewalik*, there dipping down on the southern face into the plains (vide sketch A). The cavities in the higher mountains being likewise filled with debris would lead one to suppose that at some remote period an ocean had shifted its position from the northern regions beyond the *Himálaya* to the southern.

indeed a great deal of jungle nearly the whole way, to the right of the road, but low land and rice fields to the left.

To the northwest of the village is a very large tank and a high mound around it, on which there are traces of there having been buildings in former years. The tank swarms with alligators and is overgrown with *solah* and *purene* (water-lily). The mounds are now covered with jungle and brambles. I remarked a figure of Buddha under a large banyan tree, it was all besmeared with *sendoor* (red lead) and worshipped by the villagers as the *thakoor* (*Mahadeo*); there were other pieces of sculpture scattered about in different directions.

Thursday, 1st December, 1836,—Camp *Tanghee*. Distance this morning  $5\frac{1}{2}$  miles, bridges 15, road good; our camp was pitched a furlong to the right of the road, on an open space near the village, beside a tank: there is not sufficient shelter here for a whole regiment, though ample, for smaller detachments.

There are two remarkable mounds to the east of the village and left of the road, they go by the name of *Kenchuc Dhee* and (by some) *Asurá-ka Dhee* or *Tangee* both of which words, imply a "mound;" the natives say that many centuries ago, in the time of the *Devatas*, a *dæmon* (*Asura*) named *KENCHUC* constructed a fort here in which he used to reside: such mounds as these are very common in Upper India and are ascribed to like causes\*.

I should observe that *Keechuc* or *Kenchuk* of itself means a *dæmon*.

I saw several fragments of sculpture under the banyan and peepul trees round the village, also some mutilated figures of Buddha.

A large tree as well as a mound, always attracts my attention and I invariably ride up to every one I see, when I am able to do so, as it is under such trees, that many curiosities are to be seen throughout India: for it is a general custom when any sculptured stones, idols or else are found in digging or by other accident, they are placed under the sacred peepul or burr.

There is a very fine view to be had of the surrounding country from the top of *Keechuc Dhee* (where there is a small bungalow); the country to the right (facing *Cuttack*) is woody with continuous ranges of high hills which have a grand appearance. To the left, are extensive plains with a good proportion of trees on them, as far as the eye can reach; the mangoë topes at *Cuttack* are clearly visible at about eight miles in a direct line due south.

\* I would call the attention of all antiquaries and collectors of ancient coins to such mounds as these so common in the *Doab* and in the vicinity of *Mathura* and *Delhee*, such as *Paniput*, *Soonput*, *Bághput*, or many other "puts" or "prastas."

There is a market held occasionally at *Tanghee* where brass utensils, coarse cloth, and shoes are sold, chiefly brought from *Cuttack*; the village is a tolerable sized one, there is a police thana: it is in the *Mogulbundee* and in the pergunnah *Kokakúnd*.

\* \* \* \* \*

*Cuttack, Friday, the 2nd December, 1836.*—We commenced our march at 4 o'clock, and did not reach our camp (which was pitched under the east face of the fort on the river side) till ten o'clock, our hackeries did not arrive till very late, owing to the very long and heavy drag through the sand of the *Mahánuddee*, a distance of two miles.

Owing to the river not being fordable at the regular ghát, we were obliged to go more than three miles to the left off the direct road on reaching *Chaudwár*, and cross over at the ferry three miles below the fort, nearly opposite *Chowleea gunge*.

The road was very good as far as *Chaudwár* where we turned off and passed over the ruins of that ancient city, which extend for many miles. There are very few ruins above ground, but the foundations of many are visible, particularly of the walls and moat which was faced with stone; there are numerous reservoirs also, and the remains of temples; the stone was removed in former years to build the fort of *Cuttack* and the revetment; it is chiefly mottled red iron clay called laterite by mineralogists and mookura by the natives; it is a curious substance and has the appearance of vitrified clay and other earths of various colors, red, black, yellow and brown, with fragments of every description of rock imbedded in it, in greater quantities nearest the hills; it has much the appearance of brick-kiln slag, and seems to have been caused by sudden immersion into water while in its fused state, the beds of this mineral are usually near the surface of the soil, and average in thickness from 10 inches to 10 and 12 feet and even more in some localities. I have observed frequently thin coats adhering to the rocks and bases of the hills, either rising from, or bordering on, the plains; in such localities it is much more vitrified and consequently harder than that which is found resting on marl: it also contains (as I have before said) a greater proportion of fragments of quartz, granite, sand-stone, &c. &c. But to return; *Chaudwár*, the southern face of this ancient city is, and ever has been washed by a branch of the *Mahánuddee* called the *Bíroopá*, the walls along the river face are in many parts still in existence, the present village of *Chaudwár* is close to them.

STIRLING makes but little mention of this curious place, he calls it "*Chauwár* or city of four gates," it should be "*Chaudadwár* or city

of fourteen gates," if I may rely on the local authorities; history does not inform us when and why this once extensive city was abandoned, but there is a legend told by the Ooriahs, that the place was never finished, that while it was being built, and near completion, the rája one day went out hawking and let his hawk at a small white heron; they flew across the Mahánuddee, when both alighting on the opposite bank, the heron killed the hawk; the rája upon this consulted his learned men and astronomers, who pronounced that it was a warning to abandon *Chaudwár* and to build his fort on this more auspicious spot: he accordingly built the present fort of *Cuttack* upon it and called it *Barahbattee*: he then forsook *Chaudwár* which was never after resorted to.

We remained at *Cuttack* several days, the fort (*Barahbattee*) being the first object that attracted my notice. I shall first describe it, or rather, what is left of it; for it is fast disappearing, the stones being taken for various public works; the greatest drain has been for the lighthouse at False Point and for the macadamizing the cantonment roads.

The figure of the fort deviates little from a regular parallelogram having its longest faces to the north and south, the river running parallel with the former at a short distance from it.

The walls were originally defended by high square bastion towers, projecting at different distances; the place could never at any time have offered much resistance, as the walls were barely five feet thick on the three land faces, which a six lb. shot could have perforated, except on the river face, where they were not only of great height but of proportional thickness with numerous square bastion towers; the broad and deep moat faced with stone, was what the natives depended upon as their chief defence, before the invention and introduction of artillery; there is only one gateway and that in the centre of the eastern face; it is narrow and between two square towers, like the others, wide at the base and decreasing toward their summit; the archway is of comparatively modern date, and is the work of the Mogul governors of the province: there was an inner gateway which has been lately taken down to build the lighthouse with. This part of the structure, with several adjacent buildings, were the work of a Mahratta governor in the 4th year of the reign of MAHOMED SHAH, which I found thus recorded on a small stone neatly cut which was let into one of the walls.

سنه يکھزار و يکصد و شصت و پنج هجري مطابق سنه چهار  
جلوس احمد شاه بادشاه غازي

In the year of the Higera one thousand, one hundred and sixty and five, coeval with the 4th year of the reign of AHMUD SHAH the victorious king.

Over the archway was another inscription which is in the possession of the executive engineer: it was thus.

خارج اقليم ها گيرد دوامی	ز حشمت و شوکت رگه بدير نامی
زبانش معدن جود است و کامی	خوشا کنور که موهن سنگه بهادر
به پيش او چه رستم زال چه سامی	چو شمشير گيرد گهه کار زار
بتعمير خوش باره باتي تمامی	ز حکمش کلمه دار افغان امام
همين فکون ارد چه صبح چه شامی	گهه برج دروازه بالا قلعه
ز بهر هلاک عدو پيش دود امی	قلعه آهنی پر ز خندق نهنگان
مورخ عالی رضا در اهتمامی	جهان دیده داروغه سان کن گرا
که رگه ناتهه دروازه قایم مدامی	زهاتف پير سيد تاريخ گفتا

It is certainly not a very elegant composition, indeed native judges pronounce it execrable and unintelligible: the following is as correct a translation as I can make.

“From the splendor and state of one named RUKHBEER; may he ever possess the revenues of foreign countries. What an excellent prince was MOHUN SINGH BEHADUR\*. His speech is a mine of desire and beneficence.

“When in the time of need he takes up his sword, what are RUSTUM, ZAL or SAMEE before† him. By his order the Killadar IMAM AFGHAN (KHAN), occupied himself night or day with the care of putting fort Barahbattee wholly in excellent repair, with a gateway and tower to it mountain high. This fort first of iron, next a ditch filled with alligators, is at once a double trap for the destruction of its enemies.

“The experienced daroga ALLEE RUZA native of *Kurrá* as chronologist, employing himself to find a date asked it of the hidden sound (voice) which replied, May the *Rughnath* gateway ever remain permanent.”

I cannot discover who were the individuals whose praises are thus recorded, unless they were some of the officers of the Mahratta government; I can neither find the name of PUKHBEER nor of MOHUN SINGH, in STIRLING'S work.

\* Perhaps MOHUN SINGH was son of RUKHBEER? the passage is obscure to me as well as to Moonshees I have shewn the verses to.

† Opposed to.

In the year 1174, A. H. which the last line gives by the rules of the *abjid*, the province of *Cuttack* was in the hands of the Mahrattas, under BABAJI NAIK. If the date, on the other hand refers to the Amlí year 1174, which answers to A. D. 1765, or thereabout, it was during the administration of BHOWANY pandit, the Mahratta governor of plundering notoriety who succeeded SHEOBHAT in 1171 Amlí\*. The persons thus mentioned may have been the military governors, under either of these supreme rulers.

On our taking possession of the fort in 1803, the ditch was drained and the numerous alligators destroyed or allowed to escape into the river: there are but few to be seen at present and none of any size.

The walls and other masonry are of laterite and sandstone, most of the towers are faced with the latter. The most striking object is the cavalier, which is I suppose the "mountain" alluded to in the inscription, this has evidently had a subsequent facing of sandstone added to it and forms a part of the original "gurrh or keep of the castle."

There is an old mosque with no pretensions to elegance, the work of the Mogul occupants.

The candelabra mentioned by Mr. STIRLING has been removed to a garden in *Chowleegunge*, it is a *chirágdán* about 15 feet high and of mogunee or chlorite; being an octagonal pillar  $1\frac{1}{2}$  feet at its base and about 10 inches at its summit on which is a vase the shape of a lotus, but intended to hold a "tulsee" plant, it is not one shaft, but a number of layers about 10 inches deep, each having four brackets projecting out of four of the sides of the octagon, and every other layer having its brackets on different faces so as to allow of one blank every way between each bracket; it is of modern workmanship and belonged to a temple built by the Mahrattas which was pulled down many years ago, and was used for illuminations at the Dewallee festival: there is another very like it, before a temple, in the cantonment by the river side, also built by the Mahrattas.

\* \* \* \* \*

The town of *Cuttack* is very straggling; there are a number of very good houses of hewn stone and brick, but mostly in very indifferent repair from the poverty of their inmates.

The principal building is the "*Kuddum Russool*" in the suburbs, over the gateway of which is the following inscription.

بدرگاہ خدیو کو جہانی مرتب گشت نوبت خانہ دین  
پناہ عالم انسی و جانی بعہد شاہ عالم گیر ثانی

\* Vide STIRLING'S *Orissa*, A. S. Res.

چو فرزند مصالحم دین محمد بدرگاہ نبوی این قصر آراست  
 کہ دیدار علی نامش بدانی خدا حاصل کند مقصود جانی  
 سوال سال تاریخش چو کردم چو ظلم کفر را سرشکندی زد  
 سرورش غیب گفت از مہربانی زنونبت خاندہ این سال خوانی  
 سنہ ۱۱۶۹ ہجری

The building in which are placed the sacred relics, has no pretensions to elegance of design: the enclosure and the ground surrounding it is chiefly used as the common burial place for the moslem inhabitants. The Peer-zadas or priests, make a tolerable profit in sickly seasons as they charge from 1-4 to 2 and 3 rupees for each grave dug. The foregoing inscription alludes simply to the gateway and music gallery over the same; it appears to have been built in the year A. D. 1755, when the province of *Cuttack* was in the hands of the Mahrattas. I cannot ascertain who the individual "DEEDAR ALLEE" was, or what office he held at *Cuttack*, it is however immaterial, the building is not worthy of notice. The following is a translation of the verses.

"At the shrine of the Lord of both worlds, the asylum of human beings and of the Jins, the music gallery of the faith was constructed, in the reign of ALUMGEER SANI, (ALUMGEER the 2nd.) If the offspring of the good in the faith of MUHAMMAD, know that his name is DEEDAR ALLEE, at the shrine of the Prophet he erected this palace, may the Lord grant the wishes of his heart. When I asked the year of its date, the hidden angel (voice) replied with condescension, 'When the king broke the heads of infidels, read the year (in)' 'of the music gallery of the faith,' (year of the Hegira 1169.)'

The Jumma Musjid in the principal street is also a very clumsy inelegant building: it is used as much as a school as for a place of prayer. There is now scarce any thing remaining of the palaces of the *Láll-bág*. The Hindu temples are all small and inelegant and none of any antiquity; there is however one temple of large dimensions which has never been finished, it was commenced by one of the Mahratta governors who did not live to complete it: it is about 70 feet high. The largest dwelling houses are those of the former *ámils* and governors, they are all fast falling to the ground.

There appears to be very little trade carried on in *Cuttack*, the chief manufactures are brass cooking utensils, and shoes for which the place is famous.

The soil of *Cuttack* is sandy and very poor: rice is the only cultivation, the gardens are consequently very inferior.